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of Job—indeed Budde himself does not seem to insist on this quite so strongly as in his *Commentary*. But there is no reason for multiplying points of this kind. The purpose of the present review is to describe and heartily to commend the book as an admirable specimen of a very useful type. It is fitted both for instruction and for stimulus. A book in English of the same sort would do great good.

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RECENT LITERATURE ON THE OLD TESTAMENT

*The Historical Bases of Religions: Primitive Babylonian, and Jewish*¹ is a well-written but misleading book. It is the product of wide reading rather than of close study or original investigation. Its aim is to eliminate from the religion of Israel all that is lovely and of good report and to leave it steeped in barbarism, cruelty, and fanaticism, and by implication to involve Christianity, in so far as it is an outgrowth of Judaism, in the same condemnation. Judaism is contrasted with the glowingly described Assyro-Babylonian civilization on the one hand and with the tolerant serenity of imperial Rome on the other. How utterly one-sided the book is may be inferred from the fact that only three casual references are made to Deutero-Isaiah (pp. 230, 237, 263), and no reference to Jonah. But such references could hardly be expected in a work whose theme is the bigotry of Judaism. The scholarship of the book may be judged by the fact that the Passover is derived from the Babylonian festival of Zagmuk (pp. 99, 173), that the Sabbath in Israel was celebrated *exactly* as in Babylon (p. 173), that Israel probably introduced child-sacrifice into Canaan, that Christ was an Essene (p. 274), and that this sect borrowed its literature from Buddhism (p. 273). The book has its uses however. It is sometimes good for the complacent adherent of conventional religion to see himself at least as *some* others see him.

Professor Vernon's little book² is in striking contrast to Mr. Brown's. Both accept the critical position but through its means Mr. Brown can extract only wormwood, whereas Professor Vernon "sucks out the sweet pith of the Scriptures." He writes with the fervor and enthusiasm of one

¹ *The Historical Bases of Religions: Primitive, Babylonian, and Jewish*. By H. C. Brown. Boston: Turner, 1906. 314 pages. \$1.50.

² *The Religious Value of the Old Testament*. By Ambrose White Vernon. New York: Crowell, 1907. 81 pages. \$0.90.

who believes heart and soul in the contribution which modern criticism makes to spiritual religion. The emphasis is placed upon the prophetic tendencies in the Old Testament, as contrasted with the priestly tendencies, and upon the element of personality. The ethical side is emphasized at the expense of the miraculous, the experiential at the expense of the dogmatic. For example, the older view of the Old Testament establishes the divinity of Christ by emphasizing prophecy and miracle, the newer view "affords the presuppositions that are indispensable to apprehend the *character* of Christ" (p. 66), while the relationship of Jesus to God and to man is left a secret (p. 74). Those who agree with the author will thank him for setting forth what they feel, with such eloquence. To those who are hesitating between the older and the newer views the book will make a strong appeal through its spiritual earnestness and suggestiveness. But what will its effect be upon those who love the old wine of the "Infallible Word"? To them many of its epigrammatic expressions will appear irritating. They will not like to be told that "the greatest evil of an infallible Bible is the worship of a trivial God" (p. 22). And yet for them also it should have the value of a *personal confession* of one who is steeped in the Bible as critically interpreted, but who still finds it an immortal book of religion "destined soon to be a part of the sacred book of mankind."

Professor Vernon well says that "the great literary power of the Bible will be lost to us unless its religious power may somehow be retained." This truth is tacitly recognized in the exceedingly suggestive contribution of Professor Gardiner to the study of the Bible as English literature.³ Professor Gardiner's appreciation is not simply aesthetic. The uniqueness and significance of the Bible as literature is explained out of the underlying moral earnestness of the men who wrote it and translated it. The absolute simplicity and objectivity of its narrative, the analogous lack of the power of representation in its poetry—the power "to pass beyond the point of expressing the writer's own emotions to the point where he could imagine himself into the feelings of other persons whether real or invented"—these seeming limitations are the real secret of the power of the Bible as literature. There is no "make-believe" in it. "It has power over our feelings because it is dead in earnest." Job is instanced as an illustration of this fact. I have often felt myself in studying this book that the author is Job in a real sense. The feeling is too poignant to be simply the imagined feeling of another. Perhaps the most interesting and theologically sugges-

³ *The Bible as English Literature*. By J. H. Gardiner. New York: Scribner, 1906. 402 pages. \$1.50.

tive section of Professor Gardiner's work is that devoted to the Wisdom literature and the New Testament epistles. In form the Wisdom books are poetical. They partake of the main characteristics of biblical poetry. They are concrete, not abstract, emotional, not ratiocinative. The language of these books, like the language of the narrative and poetry, is unmarked by transitional particles. There are no involved periods and no connected reasoning (cf. Proverbs and Ecclesiastes). The comparison of the lack of arrangement in Ecclesiastes to the lack of arrangement in Proverbs is a happy one and the legitimacy of the attempt to find consistency in Ecclesiastes through analysis into sources is rightly doubted. There is, however, a more closely knit argument in the main portion of Job than Professor Gardiner appears to allow. It is a pity that the church did not long ago draw the important conclusion of Professor Gardiner from the obvious character of the Wisdom literature that, "having no abstract reasoning, its literature could have neither science, nor philosophy, nor theology." This conclusion is almost equally valid when the New Testament epistles are examined, which are usually supposed to furnish the proof-texts of dogmatics. The style of the Pauline epistles, Hebrews, and John, undoubtedly shows a great advance toward abstraction and the power of analysis over the Old Testament Wisdom literature and the Synoptic Gospels, as Professor Gardiner shows us at length. But after all, St. Paul is a poet and a mystic, rather than a scientifically exact thinker. "He trusts to the emotional implications of things, rather than to the cool and abstract inferences drawn from them by rigidly logical processes." In I Cor., chap. 15, for example, "the great truths lie rather in the connotations of the words, in their implications, associations, and uplifting suggestions, than in the literal meaning and if these clouds of feeling were stripped away the value and stimulating power of the passage would fall dead." But this is not to underestimate the worth of such emotional argument, for "it is only by virtue of the deep infusion of feeling which always goes with the knowledge attained by intuition that the human mind can soar to the eternal and the infinite." Space forbids more than the mere reference to the suggestive treatment of prophecy and Apocalypse and the valuable study of the Authorized Version. Professor's Gardiner's enthusiasm for the Authorized Version, however, leads him to claim that on the whole the custom of printing the poetry of the Old Testament as prose is better than the recent fashion of printing it as poetry (pp. 109-113). This claim the present reviewer cannot admit.

In his judgment the adherence to the custom of the Authorized Version in this respect is the one weakness of the otherwise excellent translation of

Jeremiah recently prepared by Dr. Driver.⁴ The aim of Dr. Driver's book as he tells us is "to assist an ordinary educated reader to read the Book of Jeremiah intelligently and to understand the gist and scope of its different parts." To this end a new translation is given which aims to be "idiomatic, dignified, accurate, and clear." This aim is attained. An introductory sketch of the life of Jeremiah and a characterization of his style is given and brief notes at the foot of the page and in an appendix supply the most needed elucidations of the text. The book is a good illustration of the author's well-known caution in the matter of literary and textual criticism. It is his caution in the latter respect that has prevented him from exhibiting the poetic form typographically. But should the very justifiable hesitation of Dr. Driver to whip Jeremiah's poetry into metrical regularity in the brutal fashion of recent critics lead him to the other extreme of presenting it as prose?

Professor Brown's translation of Jeremiah⁵ is published "as a collateral text to his contribution to the *American Commentary on the Old Testament*." It is only a translation without notes. But through its system of heavy-faced type, brackets, etc., it records the author's critical conclusions. It has the merit of exhibiting the metrical character of Jeremiah's prophecies to the eye. The translation modernizes more than Professor Driver's and loses somewhat of the dignity and rhythm of the latter. Judgment upon the full value of Professor Brown's translation and arrangement must await the appearance of the forthcoming larger work. It is a pity that a work of such real worth as that of Professor Brown should be defaced by such an unfortunately executed frontispiece.

The hot debate over the Essence of Christianity has been accompanied by an equally hot debate over the Essence of Judaism. This was to be expected since in many respects Christianity is in conscious antithesis to Judaism. Especially of late has the debate over Judaism become acute through the discussions of such men as Bousset on the one hand and Perles on the other. In *Prophetenideal, Judentum, Christentum*,⁶ Professor König enters into these debates. After a brief sketch of the prophetic ideal, the development of the *Law* and the *Promise* is traced from the time of Ezra-Nehemiah through the Apocryphal Books, the pre-talmudic

⁴ *The Book of the Prophet Jeremiah*. By S. R. Driver, New York: Scribner, 1906. xiii + 382 pages. \$1.50.

⁵ *The Book of the Prophet Jeremiah*. A New and Critical Translation. By Charles Rufus Brown. Philadelphia: American Baptist Publication Society, 1906. 48 pages. \$0.50.

⁶ *Prophetenideal, Judentum, Christentum*. Von Eduard König. Leipzig: Hinrichs, 1906. 92 pages. M. 1.40.

authorities as represented by the pairs of scribes, the Pharisees and Sadducees, the Pseudepigraphs, Philo, the Essenes, the Minim (identified after Friedländer with Jewish heretics in the earlier references) and finally the 'Am-ha-'ares. The results of the review of these various sources are practically the same. The Law predominates and the Promise either retreats into the background as in the Apocrypha, or is materialistically conceived as in the Pseudepigraphs, while the interesting observation is made that the proclamation of a new covenant in all this mass of material is almost totally ignored (p. 79). There are incidental discussions of the etymology of Essene (the derivation from the Aramaic *chaschaim*=*the silent ones*, preferred), of the credibility of the Gospels as exponents of contemporary Judaism (against Perles), of the meaning of Son of Man (a Messianic title, against N. Smith), etc. While instructive as Professor König's work always is (his encyclopedic knowledge is a constant marvel to the present reviewer), the impression left by this monograph is that the author has attempted to cover too much ground in too small a compass. For example, the discussion of the significance of the doctrine of the resurrection as against Gunkel's positions (p. 28) hardly seems adequate.

The pamphlet of Dr. Engert⁷ is interesting in itself but also and especially because of its symptomatic character. It is a Roman Catholic discussion of the principles of biblical interpretation and an application of these principles to the first chapter of Genesis. In a preliminary discussion of inspiration the positions adopted by Leo XIII in the famous encyclical "By divine Providence" are cited, only to be rejected. "The words of the encyclical are so clear that it would be labor thrown away to attempt to reconcile the hermeneutical principles of the encyclical with the rules of a historical criticism." Fortunately for Catholic scholarship the encyclical, as Engert points out, while claiming for itself respect and obedience, is not an *ex cathedra* decree. The exegetical method is next defined. Not even the literary and critical method is sufficient. "The exegete must be at the same time a *Religionshistoriker*. Genesis, chap. 1, is accordingly interpreted through the mythological background out of which it developed. The interpretation follows that of Gunkel in the main. The perplexing order of the fourth day's work is interestingly explained as due to the fact that in the original tradition upon which P is supposed to have relied the heavenly bodies were thought to be alive. Hence the order of creation—creation of heaven, creation of earth (with plants), creation of the inhabitants of heaven (the luminaries), creation of the inhabitants of the earth

⁷ *Die Urzeit der Bibel*. I. Die Weltschöpfung. Von Thad. Engert. München: Lentner, 1907. 53 pages. M. 1.20.

(men and animals). Although the view-points are for the most part not new, there is a freshness and originality in the method of their presentation that makes pleasant and profitable reading.

A far more important contribution to the mythological interpretation of the Old Testament than that of Engert is Hans Schmidt's monograph⁸ on the fish-motif in the Book of Jonah. That this motif was borrowed from an original solar myth is the thesis of this fascinating study in comparative mythology. There are two main groups of fish myths, the first in which the hero is at war with a sea-monster, the second in which he is saved by a fish. To the first group belong the myths of Hercules and Hesione (especially in the version of Lykophron, according to which the hero springs into the sea-monster and then hews his way out) and of Perseus and Andromeda. That the latter is only a variant of the former is seen in the fact that in Lykophron's version the hero is again swallowed by the sea-monster and hews his way out. The Perseus-Andromeda version is localized at Joppa by one set of traditions, and in Aethiopia by another set of traditions, which is located on the shores of the Erythraean sea by Schmidt; i. e., this motif came to the Greeks from the Orient. Its original meaning is clear when the legends of the Solomon Islands and New Zealand are studied. Here the same motif appears and is directly connected with the sun setting into the sea. Schmidt has collected an astonishing number of parallels from Livonia, the Cook Islands, Torres Strait, Barclay Sound, the Northwest coast of Canada, etc., which agree not only in the main fact of the hero being swallowed by a sea-monster, but also in many curious details, with the Greek legends. He suggests that it was a migratory myth originally at home in the Indian Ocean from which it spread eastward and westward,⁹ till it was localized at Joppa from which place it became the common property of Greeks and Israelites. In the second group of fish myths we meet with the numerous Greek accounts of dolphin-riders saved from the plots of sailors or from shipwreck by dolphins. All the heroes of these adventures are more or less directly connected with the sun, and the accounts are traced back with great probability to the Tyrian Melkart who rode on a sea-horse accompanied by a dolphin. The meaning of this myth is again clear. It represents the disappearance and reappearance of the sun. This series is therefore very closely connected with the first series, a view that is confirmed by the statement of Aeneas of Gaza that the solar hero, Hercules (Melkart), was saved from shipwreck by being

⁸ *Jona: Eine Untersuchung zur vergleichenden Religionsgeschichte*. Von Hans Schmidt. Göttingen: Vandenhoeck und Ruprecht, 1907. 194 pages. M. 6.

⁹ In this direction mediated by Babylon (cf. the Marduk-Tiamat conflict).

swallowed by a fish. This idea of the rescue of the hero by being swallowed is again illustrated by a large number of legends of which those from India afford some of the most striking parallels to the biblical story. The last part of the book is devoted to a discussion of the use of the fish as a symbol in the early church, which is explained as an adaptation of the old myth, of the use of the sea-monster as a symbol of sheol and of the possible influences of the myth upon the later conception of the descent into hell. Whatever judgment may be passed upon some of the details of the work (the exceedingly interesting discussion of the relationship of the Marduk-Tiamat conflict to the creation story will no doubt occasion debate) the main thesis of the book would seem to be established beyond question. The remarkable series of Jonah-pictures (39 of them) would alone make the book a significant contribution to the literature of the subject.

But we must know when *not* to apply mythological interpretations and it is refreshing to observe that Saul, David, and Solomon are still real, historical personalities for Professor Beer¹⁰ with immense significance in the history of Israel. Much legendary material there is in the histories of these men, many traits due to the common ancient-oriental view which the modern historian cannot accept, many tendency-alterations in the tradition. But for all that, these kings are not to be resolved into shadowy figures by being incorporated into a mythological system. Professor Beer's attitude is marked by a large measure of faith in the simple wording of the sources. It may be noted that Solomon's marriage with an Egyptian princess, not a Musri maiden, is accepted.

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HOLTZMANN'S HISTORY OF NEW TESTAMENT TIMES

We welcome the second edition of Holtzmann's *History of New Testament Times*¹ and congratulate the author upon his success. He has so thoroughly revised his former work for this new edition that it has become an entirely new book. The plan has indeed remained the same, but there is no paragraph which has not been retouched and expanded. The book has grown to well-nigh double its former dimensions, and the contents are thereby enriched. Where the first edition presented in many places a rather dry skeleton, it has now been clothed with flesh. The reader is every-

¹⁰ *Saul, David, Salomo.* (Religionsgeschichtliche Volksbücher.) Von Georg Beer. Tübingen, Mohr, 1906. 80 pages. M. 0.50.

¹ *Neutestamentliche Zeitgeschichte.* Von Oscar Holtzmann. Tübingen: Mohr, 1906. 2te Aufl., 431 pages. M. 7.